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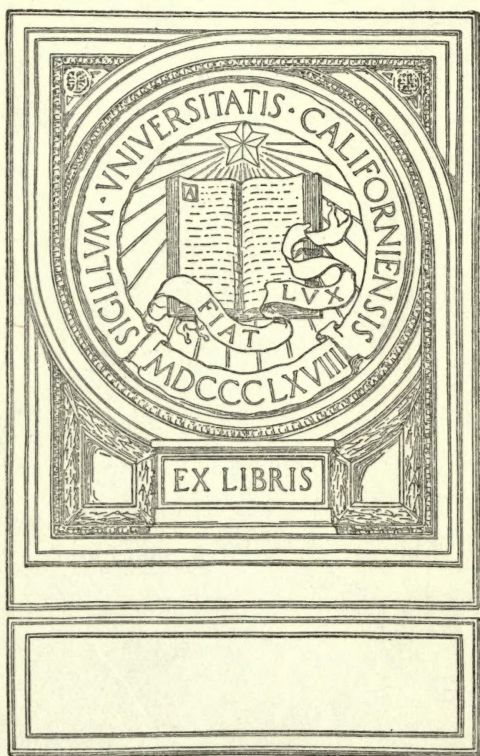
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**Corderius Americanus.**

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A

**DISCOURSE**

ON THE

**GOOD EDUCATION OF CHILDREN,**

*&c. &c.*

DELIVERED AT THE

**FUNERAL OF EZEKIEL CHEEVER,**

PRINCIPAL OF THE LATIN GRAMMAR SCHOOL IN BOSTON; WHO DIED,

*AUGUST, 1708,*

IN THE NINETY-FOURTH YEAR OF HIS AGE.

WITH AN

**Elegy and an Epitaph.**

---

BY THE REV. COTTON MATHER, D. D.

---

SOMEWHAT ABRIDGED,

BY OMITTING THE LATIN PHRASES, ETC. ETC. AND BY AN ATTEMPT TO RENDER  
THE LANGUAGE THROUGHOUT MORE PERSPICUOUS AND ENERGETIC.

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TO WHICH IS ADDED,

LATIN POEMS, AND FACSIMILE OF CHEEVER'S MANUSCRIPT, WRITTEN  
IN LONDON, DATED 1631, WITH SPECIMENS OF GREEK,

NEVER BEFORE PUBLISHED.

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**Boston:**

PRINTED BY DUTTON & WENTWORTH,

Nos. 1 & 4 Exchange-Street.

1823.





Handwritten notes in the right margin, possibly a list or index, consisting of several lines of small, illegible characters.

Main body of handwritten text, appearing as a list or index of items, mostly illegible due to fading and bleed-through. The text is organized into several columns and rows, with some items appearing to be numbered or categorized.



*Fac-Simile of the Manuscript of Ezekiel Cheever  
Written in London and dated 1831.*

*Maria Augustissimi Regis Caroli filia*

*Carmen Gentiliacum.*

Ergone lapsivis fulsantibus oblita iugis  
 Et ludis Natura partus? num pulchra Materis  
 Nondum fessa manibus? mistrandas prodiga stiras  
 Disarvis geminâ negata propagine depetra.  
 Nunc agat, à nostro Bonali limite Depetibus  
 Igripides deflectat equos, sint lumina noctes  
 Duplites-Occiduum lustrant nova spolia mundum—  
 Cauda nimis solitos peragibat Cynthia nuptis,  
 Ignasumque nimis cursum frenabit equorum—  
 Impatiens Natura moris furibunda negabit  
 Absolvi menses communis negata fati  
 Ex otari clausis prorupit stellas tenebris—  
 Frigora nimbosis non dubumalia brumis  
 Intravit vespas—noctis in Gallica turris  
 Alba vel mivis irruerant lilia Tiberis:—  
 Caesaris antiquam deturabit Julia Romam,  
 Nunc equis Eubrim examinis; iussus, donantis  
 In letorum missi major sit gloria partus.  
 Sura polum nephat Principis, et regia celi  
 Hanc laude excipiat, que sistinabit in orbem.

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**Corderius Americayus.**

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A

# **DISCOURSE**

ON THE

**GOOD EDUCATION OF CHILDREN,**

*&c. &c.*

DELIVERED AT THE

**FUNERAL OF EZEKIEL CHEEVER,**

PRINCIPAL OF THE LATIN SCHOOL IN BOSTON; WHO DIED,

*AUGUST*, 1708,

IN THE NINETY-FOURTH YEAR OF HIS AGE.

WITH AN

**Elegy and an Epitaph.**

---

BY THE REV. COTTON MATHER, D. D.

---

SOMEWHAT ABRIDGED,

BY OMITTING THE LATIN PHRASES, ETC. ETC. AND BY AN ATTEMPT TO RENDER  
THE LANGUAGE THROUGHOUT MORE PERSPICUOUS AND ENERGETIC.

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TO WHICH IS NOW ADDED,

**A SELECTION**

FROM THE POEMS OF CHEEVER'S MANUSCRIPT,

NEVER BEFORE PUBLISHED.

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**Boston:**

PRINTED BY DUTTON & WENTWORTH,

Nos. 1 & 4 Exchange-Street.

1828.



LB1511  
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# DISCOURSE

GOOD EDUCATION OF CHILDREN,

FOUNDED ON THE PRINCIPLES OF

TRINITY OF THE LATE SCHOOL IN BOSTON; WHO DIED

AUGUST, 1768

IN THE NINETEENTH YEAR OF HIS AGE

WITH

ENGLISH AND IN ENGLISH.

BY THE REV. COTTON MATHER, D. D.

SOMEWHAT Abridged

BY OMITTING THE LATIN PHRASES, ETC. ETC. AND BY AN ATTEMPT TO REDUCE  
THE LANGUAGE THROUGHOUT MORE PRECISE AND PRACTICAL.

TO WHICH IS NOW ADDED

A CORRECTION

FROM THE POEMS OF CHURCHILL'S MANUSCRIPT

REVENUE DEPOSED TO BE HAD

Boston:

PRINTED BY BUTTON & WENTWORTH

No. 1 & 2 Exchange Street

1828



## THE EDITOR'S PREFACE.

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CORDERIUS AMERICANUS, by REV. COTTON MATHER, D. D. somewhat abridged, is now presented to the Public, to perpetuate the memory of EZEKIEL CHEEVER. Several paragraphs of the 'Historical Introduction' encumbered with Latin Phrases, together with portions of the Sermon objectionable for the same reason, or not necessary to the design of the present publication,—and also, a considerable part of the Doctor's "Essay," it was thought proper to omit.

The portions selected by the Editor of this Abridgment have been principally copied *verbatim*, except, when it was necessary, in omitting repetitions, to embrace the substance of several sentences in a single sentence. The amendments attempted are, nevertheless, not numerous;—more might, perhaps, have been made in various places, in which the Original has been retained out of deference to the Author. If the same attentiveness of writing which appears in some of his larger and more elaborate publications, had been as manifest in the work before us, the hand of Criticism would have met with but little employment:—An abridgment of it, however, in the circumstances which now seem to justify its republication, he believes, might still be allowable.

Its having been proposed to republish *Corderius Americanus*, was the first inducement to a more particular examination



of the work, which was done, under a conviction, that, as it is now out of print,—in bringing it again into public notice,—“if abridged with a tolerable degree of care, and somewhat amended in reference to style, it might be rendered, to the generality of readers, even more acceptable, and more useful than the original. Under this impression, the work was transcribed and carefully revised. That a better abridgment might not have been made, he is by no means presumptuous enough to imagine. He has, however, bestowed a considerable degree of labour upon the work, and he hopes that what he has done, will not very seriously disappoint any reasonable expectation on the part of the reader.”

The *fac simile* of the Manuscript of the venerable CHEEVER bearing date 1631, together with Poems of the same manuscript, and penned no doubt, in his native city, (London,) as may be seen by the close of his ΕΠΙΓΡΑΦΗ ad CAROLUM REGEM ; —he hopes will be gratifying to the community, and obtain for the ensuing pages, with other publications, its proportion of their patronage.

EZEKIEL CHEEVER.

Goshen, Sept. 1828.

## THE ORIGINAL PREFACE ABRIDGED.

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A due care about a Funeral for the dead among the Jews had his phrase for it, A bestowment of mercy. But the Sermon I have preached at the Funeral of my master must be called, a doing of justice :—And I am very much misinformed if this were not the general voice of all the auditory.

Perfection in this life is not to be expected ; nor have any a right to pretend to it.

We must not wonder then if the best of our teachers be thought attended with their imperfections. ' Whatever mine might have, they are buried. And we generally concur in acknowledging, that New England has never known a better. I am sure I have as much reason to appear for him as ever Critø for his master Socrates.

The short history of his long usefulness is to be comprised in the ensuing articles :—

He was born in London, Jan. 25, 1614.

He arrived in this country in June, 1637, with the rest of those good men who sought a peaceable secession in an American wilderness, for the pure, evangelical, and instituted worship of our great Redeemer ; to which he kept a strict adherence all his days.

He then sojourned first, part of a year, at Boston ; so that at Boston he both commenced and concluded his American race. His holy life was a married life.



He began the laborious work of a school-master at New-Haven , where he continued for twelve years.

From New-Haven he removed to Ipswich in December, 1650, where he laboured eleven years.

From Ipswich he removed to Charlestown, in November, 1661, where he laboured nine years.

From Charlestown he came over to Boston, Jan. 6, 1670, where his labours were continued for eight and thirty years.

He died on Saturday morning, August 21, 1708, in the ninety-fourth year of his age ; after he had been a skilful, painful, faithful school-master for seventy years ; and had the singular favour of Heaven, that though he had usefully spent his life among children, yet he was not become twice a child ; but held his abilities, with his usefulness, in an unusual degree to the very last.

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# SERMON.

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2 TIMOTHY, iii. 11.

—*From a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation.*—

It was a great case which the parents to a son of great hope once put to a messenger of heaven, Judges xiii. 12. *How shall we order the child, and what shall we do unto him?* The education of our children is a point of inexpressible consequence. Unworthy to be parents, most worthy to be esteemed rather monsters, than parents, are they who are not solicitous to give their children an agreeable education. There is no serious religion in those parents who are not solicitous that their children should have a religious education. Our children are so numerous, the temptations which endanger the ruin of our children are so innumerable, that we ought frequently and earnestly to insist on this point, their agreeable and religious education. We will now therefore inquire, *How shall we order the children, and what shall we do unto them?*

I will answer in one word ; let the children have such an education as *Timothy* had. We have before us a description of that education, and a direction to give you this

## DOCTRINE :

That saving wisdom is to be fetched from the knowledge of the holy Scriptures ; and the early knowledge of the holy Scriptures is the way to be betimes made wise unto salvation.

That we may more intelligibly prosecute this doctrine, we will first a little entertain ourselves with the history of a child made wise unto salvation, by the knowledge of the holy Scriptures. A *Timothy*, and the education of a lovely *Timothy*, shall be first a little set before us.



Paul, a prisoner at Rome, a little before his martyrdom, addresses Timothy with an epistle, which Chrysostom ingeniously calls, Our Apostle's last will and testament. In this epistle our Apostle exhorts his excellent and beloved son Timothy to steadfastness in the faith and work of his LORD. And his education is one argument with which he inculcates the exhortation.

Timothy was very happy in his education. It may be edifying for to us reflect a little on the occasion of this education, and the influence of it.

Timothy had a godly mother and a godly grand-mother.—Both of them were Jews.—His father was a Gentile. But he also was converted to Christianity.—And having begun betimes to give their little son the knowledge of the holy Scriptures ;—an early tincture of scriptural piety thus took the mind of the child. But when the parents were brought home to the blessed JESUS they entreated Paul who had been *their* spiritual father—to take the tuition of him. O happy child in the hands of such a tutor !

Well ;—and what was the effect of this education ? Our Timothy did himself prove a Christian of the first rate ; yea, and an admirable minister. His labours in the harvest of his LORD were extraordinary. Every one wondered how any one man could ever labour so abundantly. He was of a feeble constitution ; and of such an abstemious temperance that he was even blamed for it ;— but one of an active soul—one of a flaming zeal. The great Paul could give this testimony of him, that he did not know another man in the world so ready, on all occasions to every good work.

I can now with some enforcement again tell my hearers, that they who would be wise to salvation must know the holy scriptures, and that for children to know the holy scriptures, is early wisdom and saving wisdom.

Your attention is invited to several propositions, with which it were to be wished all our children were well acquainted.

I. To yield obedience to God in the ways and rules of his holy religion, this is to be wise to salvation. There is a holy religion with which we are to glorify God in this world. By so doing we answer the end of our being, and secure our title to eternal glory in the world to come. Now there never was a truer assertion than that, Psalm cxi. 10. *The beginning of wis-*

*dom is the fear of the Lord. All they that give themselves to it have a good understanding.*—It secures treasure in heaven where neither moth nor rust corrupt,—where no thief approaches to break through or steal.—There is therefore nothing so reasonable as to be religious—nothing so profitable—nothing so necessary.—And as the rules of religion are prescribed by the only wise God—the God of whom we are assured, Psalm cxlv. 5. *His understanding is infinite* ;—they must needs be wise rules ; and it must needs be our wisdom to adhere to them.

One main stroke in religion is, FAITH towards our LORD JESUS CHRIST. Faith is in the Bible often called by the name of wisdom. It is most justly called so. It beholds, it receives, it enjoys that glorious CHRIST in whom there is the wisdom of God. And the end of our faith will be the salvation of the soul.

Another main stroke in religion is REPENTANCE towards God. Repentance is a rescipiscence, or growing wise again. It must be wisdom to abhor sin, and to turn from it. To sin is to do very foolishly. And repentance has the promise of salvation.

There is no man but will own, it is the wisdom of every man to save his own soul. For, *What is a man profited if he gain the whole world and lose his own soul ?* Now the issue of conformity to the rules of religion will be the salvation of the soul. We read, Heb. v. 9. *CHRIST is the author of eternal salvation to all that obey him.*

II. It is by the knowledge of the holy scriptures that we know the rules of religion.—Accordingly,—If ever we come to salvation, it must be by conversing with the scriptures.—We are so called upon. John v. 39. *Search the scriptures for in them ye think ye have eternal life ; and they are they which testify of me.* It was very fit that the will of God giving us the rules of living to him should be contained in some writings or other. Those inspired writings which we have in our Old and New Testament, are the only ones that can pretend to this dignity. In these scriptures we have the rules of religion, by the observing of which we shall be wise to salvation. Here, here is the Gospel whereof we are told, Eph. i. 13. *It is the gospel of your salvation.* If we lack the knowledge of this Gospel we shall be a people of no understanding. Of such a people how terribly it thunders.



*He that made them will not have mercy on them; He that formed them will show them no favour.* What is all the learning in the world without the knowledge of the scriptures. There were, they say, two hundred thousand books in the library which Ptolemy erected at Alexandria; but it was the addition of the scriptures which made it a truly learned library. And whatever we may have learned from all our books, it is the knowledge of the scriptures that will bring us to the truest and indeed the only learning.

But what sort of knowledge is requisite?

Be sure a doctrinal knowledge of the scriptures is requisite that we may be wise to salvation. We read, 2 Cor. iv. 3. *If our gospel be hid, it is hid to them that are lost.* We must know doctrinally the main things that are communicated to us in the holy scriptures. THE CREATION OF MAN BY GOD. THE CONFUSION OF MAN BY SIN. THE REDEMPTION OF MAN BY CHRIST. These are the main things in the holy scriptures. If we are ignorant of these things, our ignorance will plunge us into everlasting darkness. Even now it lays us in chains of darkness.

But then a practical knowledge of the scriptures is also requisite. We know to little purpose except we *do* according to what we *know*. We read, John xiii. 17. *If ye know these things happy are ye if ye do them.* Knowledge must be as John Baptist was to our Saviour—a precursor to goodness. We must know the truth, and walk in the truth.—We must know God and serve him.—We must know CHRIST, and grow in grace. We must know and hear our duty; and we must be doers of the word and not hearers only.—Else we are not wise to salvation. We read, Matt. vii. 26. *It is the part of a foolish man who builds his house upon the sand,—and great is the fall of it.*—But the sweet conjunction of the knowledge and practice of the holy scriptures, will lay up for us a hope in heaven that bringeth forth fruit.

III. The inference from hence is that the early knowledge of the holy scriptures is the way to be betimes made wise to salvation.

And now there is a two fold application to be made of this observation—on which we will discourse by applying it to two sorts of persons.

It is the interest of *all teachers* to begin betimes in the teaching of children the early knowledge of the holy scriptures, that so they may be wise to salvation. It is to you *O teachers*,—unto you, first, there must now come the word of the LORD. It must come with an answer to diverse enquiries.

We will, first, enquire and declare, when should we begin to teach our children the knowledge of the scriptures?—In view of the direction, Deut. vi. 7. *to teach them diligently*—and Eph. vi. 4. *to bring them up in the nurture and admonition of the LORD*;—need we be afraid of beginning too early?

First, then, as soon as the children can know, ought we not to teach them what they should know? Thus early, no doubt, they began with *Solomon*; else he would not have said, Prov. iv. 3, 4. *I was my father's son, a tender and only one in the sight of my mother, then he taught me.*

Again—How early do the children begin to know other matters?—Can we teach them what they owe to us? Methinks we may then teach them what they owe to the LORD, who made both us and them. Their little souls are precious cabinets. Why should not the best things be put into them? We are so called upon, Matt. vi. 32. *Seek first the kingdom of God.* Even so with the first let them learn the things which concern the kingdom of God.

Once more—How early do the children begin to know and do what may be hurtful to them? It is very early that they learn the things condemned in the scriptures. Why should they not as early learn the scriptures themselves? and to know the precepts of God as early as they know how to break them? A child no sooner begins to do any thing rational, but satan begins to show it how to do something that is criminal. Methinks I see the image of it, Rev. xii. 4. *The dragon stood to devour the child as soon as it was born.* Then, say I, it becomes us to stand ready with the knowledge of the holy scriptures; and thus, if possible, to rescue the children from the venomous designs of the dragon on them.

There is a plausible objection against this early essay to give our children the knowledge of the scriptures.



Will not this be to make the children take the name of the LORD in vain? Would it not be more discretion to stay till the children are themselves come to some years of descretion? It is easily answered. Will you never teach the children till you see them have the *grace*, that will keep them from taking the name of the LORD in vain? Rather *teach* them to keep them from it. And let our discretion teach us to manage the matter wisely, in teaching our children with all possible gravity;—to be grave in every thing that relates to God and their souls. Consider also the capacity of the children. Teach them what shall be good for them; and forbear the rest till they shall be more able to bear it.

We will, Secondly, enquire and declare, what is the knowledge of the holy scriptures, which we are to teach our children?

Truly as much as ever we can help them to;—all they can remember—all they can comprehend. More particularly,

First, THE HISTORIES of the holy scriptures. Only it would be adviseable always to clench the histories with some admonitions of piety which are to be gathered from them. There are none of those histories of which it may not be said, Psalm xix. 11. *Thy servant is warned by them.*

Secondly, We are to teach our children the PRINCIPLES of the holy scriptures—What they have taught us to believe about God—his perfections, and his works:—About the fall of man, and the method of his recovery—about the LORD JESUS CHRIST—who he is—and what he has done, and what he will do for his chosen people. We read that the principles of the doctrine of CHRIST are the milk for babes. That these things may be the better taught, an orthodox catechism is to be employed. They should say their catechism, and be rewarded when they can say it. Pertaining to which such questions to them should be put, as that their answers will give us to perceive whether or not they understand what they say.—We read, 2 Tim. i. 13. There is a *form of sound words*—which they must hear from us.

Thirdly, We are to teach our children the COMMANDMENTS of the holy scriptures. There are the ten commandments—There are many lessons to be inculcated on them—lessons by which their

manners are to be regulated—GOOD LESSONS FOR CHILDREN, may be the title for them.

But there is one very great article, which is often to be insisted on. The children have mostly been baptized. Oh, make them know the intent and meaning of their baptism!—Tell them, now my child, you must be a servant of a glorious CHRIST, and be afraid of defiling yourself with any sin, since you have been washed in the name of the most holy LORD. Say to them; 1 Chron. xxviii. 9. *My child, know thou the GOD of thy father, and serve him with a perfect heart and a willing mind: If thou seek him he will be found of thee; but if thou forsake him, he will cast thee off for ever.* You cannot imagine how much efficacy this teaching may have upon them.

Fourthly, The children should learn, as early as possible to read the holy scriptures. This being done—see that every day they read, and remember something of the book of life.—And out of what they read, show them how to make prayers.—When once it comes to be said, behold they pray, it is likely that it may quickly be said, they are wise to salvation. The Bible was well called by one of the ancients, a letter from the ALMIGHTY GOD to his creatures.—Such a letter it should be considered to our children. They should be taught accordingly to read it—and reverence it—and answer it.

This it will be for the children to know the holy scriptures.

We will, Thirdly, enquire and declare, who it is that is to teach the children the knowledge of the holy scriptures?

In particular the pastors of the flock;—they must not neglect the children of the flock. The charge of our Lord to them is, John xxi. 15. *Feed my lambs.* It seems proposed as if it were at least one third part of the pastoral charge. O men of God, how many ways may you devise good, in this affair; to make the children of your charge wise to salvation!—Of many such devices,—I will mention one proposed by the excellent Mr. White in his Manual for Parents:—“That ministers would “sometimes preach at the schools as well as catechise, because, “as he says, the preaching of the word is the converting ordinance. And when sermons are brought to the schools, the “children must needs hear with more attention—and of such “things, too, as more immediately concern them. The minis-



“ters would also condescend to such expressions, as would not  
“be so fit for a larger congregation.”

The master and mistresses in the school may do much in this noble work. Truly to teach the little ones the knowledge of the holy scriptures, and make them wise to salvation—is a stately work—I had almost called it a work for angels.—Yet by teaching them something of the holy scriptures, who knows but *you* may drop some honey from that rock upon them, which, with the blessing of God, will save their souls?—Every time a new child comes to the school, may you not hope he has sent you another object, on which you may do something to advance his kingdom in the world?

No;—nor will we excuse the very servants—even the hand-maids of the family,—as they are dressing and feeding the children,—from this blessed work.

—Oh!—If servants would once come to take a pleasure in such a thing,—to keep teaching the children something from the holy scriptures; how would they adorn the doctrine of God their Saviour!

—But, Lastly, and yet First of all, O parents, arise; this matter belongs chiefly to you; we also will be with you. None, I say, none are so much concerned as parents to look after it, that their children be taught the knowledge of the scriptures. The famous king Alfred procured a law, that every man who had as much as two hides of land, should bring up his children to learning till fifteen years of age at least, that so they might know CHRIST and live happily; else he said they were but beasts and sots. I am to press it that parents give their children all the learning they can; especially that which will bring them to know CHRIST and live happily.

Parents, what motive can you desire more than this? It is the way to make the children wise to salvation. Did you duly teach them the knowledge of the scriptures, they would be likely to be children of whom it is said, 1 John ii. 13. *Little children ye have known the FATHER.* And Oh what would be the fruit of this knowledge?—Truly this is life eternal. You lodge in the little souls of your children the seeds of life eternal if God please to make them so. What a charming word is that, Gen. xviii. 19.

*like a Robin*

*He will command his children, and they shall keep the way of the LORD.*

Certainly you desire the salvation of your children. You have had your share among the causes of it, that they are by nature the children of wrath. And would you not see them saved from that wrath? But if the knowledge of the scriptures be withheld from the children.—If their understandings be darkened—If they know not God and the LORD JESUS CHRIST, their doom from the LORD will be *Depart from me, I know you not.* We read of a child, 2 Kings, iv. 19. *He said to his father, my head, my head!*

Parents, these are the cries which the souls of your children make in your ears. My head, my head! My heart, my heart! It will be a very dungeon of wickedness, if by the knowledge of the scriptures you do not purify it.—You have the command and the promise of God, Prov. xxii. 4. *Train up a child in the way he should go, and when he is old he will not depart from it.* God puts these children into your hands. Here, he says, take this child, let it be taught the knowledge of the scriptures. I will reward all thy pains. Thy well instructed child shall be thy comfort—If it miss of salvation, yet thou shalt have peace in thy mind; that thou didst thy endeavor to make it wise to salvation. But if it want knowledge and saving wisdom through any gross neglect of thine, thy punishment shall be terrible in the day of the LORD's pleading with thee.

Consider what I say and the LORD give you understanding to do your part, that your children may not want understanding, or die without instruction. It is the wish of heaven over you Deut. xxxii. 29. *Oh that they were wise, that they understand this, that, (so some render it) they would consider their posterity.*

I will now say, *children*, I hope you are come hither that you may be made wise to salvation.

——Come, ye children, hearken to me, I will teach you what ought to do.

You ought, first, to be willing to be taught the fear of the LORD.—When your teachers would teach you something of the scriptures—be not so set upon your childish and foolish play, as to count every minute a weary hour under their teaching. Rather come to your teachers and beg it of them, I pray teach me



something.—Count the knowledge of God and CHRIST and heavenly things a more precious thing than any thing in the world.

Yea, secondly, you ought never to be satisfied. Know as much of the scriptures as ever you can.—Read the Bible daily—Ask abundance of questions about what you read.—Never count that you know enough—and despise all ornaments in comparison of this—to be adorned with the knowledge of the holy scriptures.

But, thirdly, be sure to do what you know from the scriptures that you ought to do. As now; do not you know from the scriptures that you ought to keep holy the LORD's day—to honour your parents—to suffer any thing rather than tell a lie—and to pray in secret daily—and without ceasing? Oh, do these things, my children, be sure to do such things!—Hear the voice of your Saviour, Prov. viii. 17. *They that seek me early shall find me.*—Again, Matt. xix. 14. *Suffer little children to come unto me—for of such is the kingdom of heaven.* Well then, betimes, now in your childhood, Oh, come to a glorious CHRIST; put yourself into his hands. Beg of him, I beseech thee, O LORD, to deliver my soul. Why should your childhood be nothing but vanity!—nothing but a long step in the arms of death and darkness.

It was the saying of one that was wise betimes, Psalm cxix. 147. *I prevented the dawning of the morning, and cried; I hoped in thy word.* While you are yet children, you must have piety rectifying, sanctifying and purifying your childhood. While reason is yet upon the dawning with you, there is reason that you should mind religion. There was once an incomparable child of whom we read, 1 Sam. iii. 4. *The child Samuel ministered unto the LORD.*—A child that was visited and possessed by the Spirit of GOD—that quickly answered the calls of the HOLY ONE—and that would leave his sleep to hold communion with the LORD. O most amiable child!

Children, it is your dawning time.—It may be your dying time.—It is now upon computation found, that more than half the children of men die before they come to be seventeen years of age. And needs any thing more be said for your awakening to learn the holy scriptures.

The small as well as the great are to stand before the judgement seat of God. Oh that while you are yet small you may be greatly affected with the day of judgement. If you go on to do amiss—know that for this God will bring you into judgement.—And as we read, Matt. xviii. 10. *The little ones have their angels*—Dear children, behave yourselves as having the angels of God looking upon you—and looking after you.

And may the God of all grace set home such thoughts as these upon the hearts of our children, and give perfect hearts unto them!

If they do not mind these things in this more public dispensation of them, will you that are teachers more privately inculcate such things upon them? I had the happiness of an education under a school-master who was exemplary for doing so. Before we part I am to tell you more concerning him.

You shall give me leave to conclude with a very reasonable corollary.

Worthy of honour are the teachers that convey wisdom to our children; worthy of double honour the happy instruments that convey saving wisdom to them. There are some whose peculiar profession it is, to bestow useful and various learning upon our children, and who make their employment a precious advantage to learn them the holy scriptures, and to make them wise for eternity.

The particular persons who have their children in the tutelage of skilful and careful school-masters, ought to make them suitable recompenses. Their stipends are generally far short of their deserts.—Their pains are not small. What they do is very great. And surely our children are very dear to us—I need not quote *Euripides* to tell you, that they are the very life and soul to all mankind. I cannot but observe it with a just indignation—to feed our children, to clothe our children, to do any thing for the bodies of our children—or perhaps to teach them some trifle at a dancing school, scarce worth their learning, we count no expense too much—at the same time to have the minds of the children enriched with the most valuable knowledge here—to what purpose is the cry?—A little expense—how heavily it goes off! My brethren, these things ought not so to be. Well



taught children have certainly a high claim to our particular esteem.—When the mother of the *Gracchi* was asked for the sight of her ornaments, how instructively did she present her two sons brought up in learning and virtue, as the brightest of all her ornaments ! If we were duly sensible how vast a concern, how vast a comfort it is—to have well taught children—we should study all the ways imaginable to express our thankfulness to the teachers of them—And it would not be complained, that a *Mecænas* is to be no where found but in *Horace's* poetry.—The Christian emperor *Gratian* one of the best of men that ever swayed the Roman sceptre, conferred riches and honours on his master *Ansonius*, with this agreeable compliment :—Sir, said he, I have paid what I owed, and I still owe what I have paid.

We hear good words now and then spoken for the tribe of *Levi*. I desire to speak one for the tribe of *Simeon*.—The *Simonites* were the school-masters that were scattered in Israel.—Though *Moses* left them out of his blessing—Yet our glorious *JESUS* has a blessing for them—They serve him wonderfully—His people will also bless them, and bless God for them. And so will I this day do for my master in this congregation of the LORD.

School-masters that have used the office well, purchase to themselves a good esteem to out-live their death, as well as merit for themselves a good support while they live. It is a justice to them that they should be had in everlasting remembrance—and a place and a name among those just men doth particularly belong to that ancient and honourable man—a master in our Israel—who was with us the last time of my standing here—but is now with those blessed spirits who wait and long for the first resurrection.

*Verrius* the master of the nephews of *Augustus* had a statue erected for him ; and *Antonius* obtained from the senate a statue for his master *Fronto*.—I am sorry that mine has none—But in the grateful memories of his scholars there have been and will be hundreds erected for him.

In the imperial law we read that good Grammarians, having taught with diligence twenty years, were to have special honour

conferred upon them—I challenge for my master more than a treble portion of that special honour. But Oh, let it all pass through him, up to the glorious LORD who made him to be what he was!

His eminent abilities for the work which rendered him so long useful in his generation were universally acknowledged—And it was noted that when scholars came to be admitted into the college, they who came from the *Cheeverian* education, were generally the most unexceptionable.—

He flourished so long in this great work of bringing our sons to be men, that it gave him an opportunity to send forth many *Bezaleels* and *Aholiab*s for the service of the tabernacle; and men fitted for all good employments. He that was my master seven and thirty years ago, was a master to many of my betters, no less than seventy years ago—so long ago that I must even mention my father's tutor for one of them.

And as it is written for the lasting renown of the *Corderius*, whose colloquies he taught us—that the great *Calvin* had been a scholar to him—so this our *American Corderius* had many scholars that were a crown to him—yea many that will be his crown in the presence of our LORD JESUS CHRIST at his coming—yea many that were got into the heavenly world before him. And the mention of the heavenly world leads me to that which is principally to be noticed—His piety,—I say, his piety—and his care to infuse documents of piety into the scholars under his charge, that he might carry them with him to the heavenly world.

Why should not a school-master be to his children a school-master to bring them to CHRIST? This was the study of our CHEEVER.

He lived as a master the term which has been for above three thousand years assigned for the life of man.—He continued to the ninety-fourth year of his age an unusual instance of liveliness.—His intellectual force as little abated as his natural.—He exemplified the fulfilment of that word, As thy days so shall thy strength be—in the gloss which the Jerusalem targum has put upon it—as thou wast in the days of thy youth, such thou shalt be in thy old age.—



Death must now do its part.—He died longing for death. Our old *Simeon* waited for it, that he might get nearer to the consolation of Israel. He died leaning like old Jacob upon a staff; the sacrifice and the righteousness of a glorious CHRIST, he let us know was that staff. He died mourning for the quick apostasy which he saw breaking in upon us;—very easy about his own eternal happiness, but full of distress for a poor people here under the displeasure of Heaven, for former iniquities, he thought, as well as later ones. To say no more—He died a candidate for the first resurrection. And verily our land is weakened when those fly away, at whose flight we may cry out: My father, my father, the chariots of New England and the horsemen thereof.

# THE ESSAY

ON THE

## Memory of Ezekiel Cheever,

BY COTTON MATHER, D. D.

ABRIDGED.

---

——Augusto perstringere carmine laudes,  
Quas nulla eloquii vis celebrare queat.

You that are men, and thoughts of manhood know  
Be just now to the man that made you so.

Martyr'd by scholars the stabb'd Cassian dies,  
And falls to cursed lads a sacrifice.

Not so my CHEEVER ; not by scholars slain,  
But praised and loved and wish'd to live again.

A mighty tribe of well instructed youth  
Tell what they owe to him, and tell with truth.

A learned Master of the languages  
Which to rich stores of learning are the keys—  
He taught us first good sense to understand,  
And put the golden keys into our hand—  
A Christian Terrence, Master of the file  
That arms the curious to reform their style.—

His work he loved—Oh had we done the same !  
Our play-days still to him ungrateful came—  
And yet so well our work adjusted lay  
We came to work as if we came to play.—

His counsels given to reform our youth,  
Distill'd like honey from our Nestor's mouth,—  
Concerned,—that when from him we learning had,  
It might not armed wickedness be made.

The Summer shall first bring large drifts of snow,  
And beauteous cherries in December grow,  
Ere of those charges we forgetful are  
Which we, O man of God, from thee did hear.

Meanwhile America a wonder saw ;  
A youth in age, forbid by nature's law.

To weak old age, you say, there must belong  
A trembling palsy both of limb and tongue—  
Days of decrepitude—a bending back  
Propp'd by a staff in hands that ever shake.  
But, here, in transitory Life's last days,  
Our CHEEVER's sun dispensed his setting rays



With faculties of reason still as bright,  
And at good services as exquisite.

Adieu a little while, dear saint, adieu,  
Till scenes eternal open to my view.  
In the mean time, with gratitude I must  
Engrave an Epitaph upon your dust.

# EPITAPHIUM.

EZEKIEL CHEEVERUS;

Ludimagister ;

Primo Neoportensis ;

Deinde, Ipsuicensis ;

Postea, Carolotenensis ;

Postremo, Bostonensis :

cujus

Doctrinam ac Virtutem

Nosti, si sis Nov-Anglus,

Colis, si non Barbarus ;

GRAMATICUS,

a Quo non pure tantum, sed et pie,

Loqui ;

RHETORICUS,

a Quo non tantum ornate dicere

coram Hominibus,

sed et Orationes coram Deo fundere

Efficacissimas ;

POETA,

a Quo non tantum Carmina pangere,

sed et

Cœlestes Hymnos Odasque Angelicas,

canere,

Didicerunt,

Qui discere voluerunt ;

LUCERNA,

ad Quam accensa sunt,

Quis queat numerare,

Quot Ecclesiarum Lumina ?

Et

Qui secum Theologiæ abstulit,  
Peritissimus THEOLOGUS,  
Corpus hic suum sibi minus charum,  
deposuit.

Vixit Annos. XCIV.  
Docuit, Annos, LXX.  
Obiit, A. D. M. DCC. VIII.  
Et quod mori potuit,

HEIC

Expectat Exoptatque  
Primam Sanctorum Resurrectionem  
ad  
Immortalitatem.

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## CHEEVERI EX LIBRO

### LONDINI SCRIPTO

AB A. D. IN TEMPORE, 1631,—AD A. D. 1637.

### CARMINA SELECTA.

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#### NATALITIA CHRISTI MUNDI REDEMPTORIS.

Ecce iterum medio glacialis frigore brumae CHRISTE puer tenera virgine natus ades. En iterum tua festa novo celebranda sub anno Ducis, et ad cunas quemque venire jubes. Te video divine puer, dulcissima JESU, Edite coelesti de genitore DEUS,	5
Te video, cunasque tuas, suavissime CHRISTE, Edite mortali de genetrice puer. Ecce jaces laceris (puer optatisime) cunis Ponis et in duro membra tenella toro.	10
Et te casta sinu recubantem mater amoeno Molliter amplexu brachiolisque foveat. En foveat ipse senex Josephus, et aspera brumae Frigora sollicitus qua licet arte fugat. Adsum sancte puer cupidisque amplexibus ultro Brachia in adventum tendo parata tuum.	15
Ad tua prostratus genibus cunabula flexis Para tibi grato pectore dona fero, Carmine solenni meritas dum pangere laudes Conor, et arguta fundere voce melos.	20
En tibi pervigilem (JESU mitissime) noctem, Primula quae cunis fulsit aborta tuis. Pervigili meditor studio celebrare, canentem Tu modo si dextro (summe) favore juves. O ades atque juva placidus tu suggere blandos Vere pater vatum maxime Phoebe, modos.	25
Tu vivis anima numeris mea carmina, da tu In certos veniant libera verba pedes, Sic te digna canam dulci praeconia versu— Sic fluet ingenii limpida vena mei—	30

Ergo soporiferis nox o pulcherima bigis Scande modo aurati templa serena poli, Fundito jucundas terris optatibus umbras, Et renova tenebris gaudia nostra tuis—	
Gaudia quae quondam toti laetissima mundo, Prima dabas summi nuncia prima boni : Cum puer e gravida matris foret editus alvo Unica spes hominum CHRISTUS et una salus, Diffugiant nigrae toto procul aethere nubes Purior et cunctis rideat aura locis—	35     40
* * * * *	
Sidera quae variis distinguunt aethera gemmis Lumine jam solito splendidiore micent. Virgo gerens tumidum caelesti numine ventrem Nescia mortalis virgo pudica viri, Illa DEI sobolem mixtu paritura beato, Ponere maturum dum meditatur onus, Dum gelido vigilans miseri sub culminis antro Expectat coeli subvenientis opem,— Interea celeres properans absolvere cursus, Ingreditur mediam nox tenebrosa viam. Undique jam dulcis placido mortalia somno Corpora mulcebat fessa labore quies, Quaesitumque inter nemorum fruticeta soporem Praebabant tacitis abdita lustra feris,— Jam genus alituum muta sub fronde quiescens, Nulla reperiussa carmina voce dabat— Alta per et sylvas rigidosque silentia montes Nec strepitus campis nec sonus ullus erat— Spirabant tenues minimo cum murmure venti, Mitior et vacuis aura silebat agris— Quique ferox pontus furioso tunditur Euro Leniter in stratas currere caepit aquas— Quinetiam magno subterlabentia mundo Volvuntur tacitis sidera cuncta viis Usque adeo tranquilla silent dominoque ministrant Singula, sic justo cuncta tremore pavent Miranturque novo mysteria maxima partus Dum deus humano corpore risit humum. Virgo sed in utero media inter vota soluto Salvifico mundo molliter edit onus,	     45     50     55     60     65     70



Fas tua supplicibus sterni ad praesepia votis, Fas dare sit sanctis oscula casta genis.	
Vertite caelestis cunabula vertite prolis Nobilius quo nil prosperiusque nihil.——	
Edit onus virgo, nec jam mora conscius aether	75
Signa dat, et summa protinus arce tonat, Plaudit Io caelum, clangoribus insonat orbis Omnis Io, plausu terra sonante salit—	
Exultant vallesque cavae collesq. supini, Sylvaque frondentes concutit alta comas.	80
Vertite caelestis cunabula vertite prolis Nobilius qua nil prosperiusque nihil.	
Flumina conversos stupefacto gurgite cursus Sistunt, et trepidans lenius unda fluit—	
Plaudit avis penna, viridisque per avia sylvae	85
Insolitum suavi concinit ore melos— Omnia laetantur—ridet liquidissima mundi Forma—nitent agri—prata serena micant— Aurea lux tota radiis fulgentibus aethra Surgit et ardentes spargit ubique faces :—	90
* * * * *	
* * * * *	
Parva loquor ;—forte et pastores montibus illis Servabant clausos septa per arcta greges : His niveus summo veniens adsistit Olympo Angelus et trepidis nuncia laeta refert, Iste viri, supera vobis salvator ab arce	95
Natus in humana carne videndus, adest. Pergite Davidicae propere sub moenia, Bethles, Et date mox regi munera astra novo. Dixerat, hi properant, fugit ille ad culmina coeli Ambrosioque omnem spargit odore locum.	100
Extemplo magnum visi per inane volatus, Et simul Angelici densa caterva chori : Fit plausus, reboat laetis discursibus aer, Ictaque jucundis perstrepat aura sonis.	
Unus erat cantus, sit gloria summa tonanti	105
Pace nova tellus, pace triumphet homo : Responsant nemora, et montes, campique jacentes, Unanimi plaudunt per loca cuncta sono.	
Vertite caelestis cunabula, vertite prolis Quem mare quem summae non capit aula domus—	

Haec inter studia, et magni solennia mundi	110
Gaudia, nox cursus finit abacta suos—	
Nox qua nec superis, nec qua mortalibus unquam	
Laetior, aut mundo gratior ulla fuit.	
Haec nox illa fuit, multos quæ festa per annos	115
Semper erit puris concelebranda sacris—	
Haec desiderio patrum exoptata piorum—	
Haec spes sollicitis vatibus una fuit—	
Haec illa est primis promissa parentibus, orbem	
Vix ubi condiderat dextera magna Dei :—	120
Silicet ex casta qua virgine surgerat heros	
Et Deus, et vero tempore natus homo :—	
Inclyta nox salve, nox optatissima salve,	
O nox ante omnes nobilitata dies.	
Tu mundi solem generas, radiisque serenis	125
Perpetuae monstras dulce salutis iter—	
Tu miros adeo partus, tu primula sentis	
Vagitus, tenero quos dedit ore puer.	
Ille en mortales Deus immortalis in auras	
Prodit, et humani corporis ossa gerit.	130
Salve iterum nox chara Deo, nox prospera mundo,	
Nox omni potior, nobiliorque die.	
Vertite caelestis pueri cunabula, cujus	
Laus et honos ullum nescit habere modum.	

---

CHRISTUS IN CRUCE.

RESPICE quæ tulerim pro te (mi chare viator)	
Verbera, quas vultu cernis et ore notas :	
Aspice quanta manu saeva mihi livida dantur	
Figunturgue meis vulnera quanta genis.	
Cur eadem paterer nulla est mea culpa, nec ulla	5
Causa, nisi ut nostra sanus homo esset ope.	
Languores ego nempe tuos, tua crimina gessi,	
Et sudore meo corpora sicca tenes.	
Cum male tractarer linguam, simul ora retenta	
Continui, tacitus verbera dira ferens :	10
Ut solet agnellus coram tondente silebam	
Et quasi quæ ducta est ad loca mortis ovis	

\* \* \* \* \*





Sic genium traxere loci, venatibus ille  
 Indulget, terram colit hic, illi aequora sulcant,  
 Hi ferri venas, aurumque per omnia quaerunt,  
 Et sceleris quaerunt mortisque per omnia causas.  
 Tunc vero haec oculis invitamenta malorum 25  
 Abduxit Natura parens, et in intima terrae  
 Viscera contraxit, manesque removit ad imos.  
 Sed tamen huc quoque descendit furiosa cupido  
 Abdita rimatur, terramque eviscerat omnem,  
 Scilicet indignata homini Natura. Quis ultra 30  
 Finis erit? dixit, tellus exhausta metallis  
 Ante gemit, quam dira fames saturata quiescat.  
 Dum loquitur mentem magnetia vertit in aura  
 Et puduit vertisse: videt molimine longo  
 Justantes operi, defossique ultima mundi 35  
 Scrutantes arcana, et opes (sua damna) petentes;  
 O prona in terram clamat perituraque turba,  
 Quodque sibi fodit prope Tartara, digna sepulchro.  
 Dixit, et irato tremefecit numine terram,  
 Opressitque viros, et glebae immiscuit artus; 40  
 Quam male tractabat per aperta pericula glebam.  
 Quin flamma e Stygiis (ut erat vicina) cavernis  
 Illam memborum terraeque sine ordine massam  
 Fumida corripuit, coctamque in saxa coegit:  
 Unde color, species et adhuc semiusta remansit. 45  
 Nec tantum color, at vivos quae torserat olim  
 Magnetes, etiam lapides sensuque carentes  
 Tangit avaritia: utque aurum, ferrumque legentes  
 Oppressit fatum, sic ipsa cadavera praedam  
 Quaeque suam agnoscunt, geminaque cupidine fervent,  
 Et trahit hic ferrum magnes, illa attrahit aurum. 51  
 Tunc ego ad haec patris ridens miracula, sane  
 Quam metuo dixi, quando aurum poscimus omnes,  
 Ne genus humanum saxa in magnetia migret.  
 —Sic me fabellis pater oblectare solebat. 55



DE GESTIS, SUCCESSIBUS ET VICTORIIS REGIS  
SUESIAE IN GERMANIA.

*Επιμνηστικόν*

AD CAROLUM REGEM.

Arma prius ceceni cum panderet inclyta portas Sylva ducis Batavis, in Tentonas arma supersunt : Quae mea Caliope pangat, quae numine fretus Suecus in Albanis vibrans faeliciter arvis Ista legat Carolus, Carolo neque gratior ulla est Quam sibi quae Sueci pretextit pagina nomen.	5
Visa diu lapsis felix Germania seclis Artibus, ingeniisque, et festa pace virebat, Fudit opes, frugesque immenso copia cornu, Dulciaque innocuae peragebant otia gentes. Hoc dea prodigiis immanior omnibus ATE Vidit et invidit, sed non diuturna futura est Copia, et unanimes ditans concordia cives, Dixit, et implicitos canis arrecta colubros Incesta Austriacae gentis de stirpe creati Ferdnandi furias, atque impia pectora foedis, Concitat illecebris, stimulis quem ingentibus urget Sanguinis alta sitis, dominandi et caeca libido, Non ita cum celeres perflant incendia venti Saevit in ambustos exultans flamma penates : Nec tantum quoties vitiata Syrius aura Æstuat atra lues vicos populatur et urbes Ferdnandi quantum rabies immane per orbem Tentonicum grassata furit, quem nulla coercet Religio, summis auditaque foedera coelis, Ille sed ut valeat propriis emergere regnis Et scelere imperii latos extendere fines, In patriae strictos acuit crudeliter enses Viscera quaque ruunt funesto moenia bello Justitia et nudis libertas exulat agris. —Quid memorem caedes effera facta tyranni Sparsaque purpureis millena cadavera campis Dira Palatinus testatur praelia Rhenus, Danubique, Albisque fluentes sanguine rivi ? Ista tuens oculis NEMESIS Rhamnusia justis	10 15 20 25 30 35

Cur ita lenta mea est, inquit, manus? ergone semper  
 Impunice Austriacas Germanas proteret herbas?  
 Da pater, hoc Suecis aboleri dedecus armis,  
 Si populo curas inimicam avertere pestem,  
 Suscitāt extemplo laudisque accendit amore, 40  
 Ingentes Gustavi animos, qui fulminis instar  
 Emicat, ac pulsos reficit justissimus ultor,  
 Qualis Alexandri Persis sat cognita virtus,  
 Seras et Æoum gladio demessuit orbem:  
 Qualis et Æmathio conspectus in agmine Caesar 45  
 Perculit adversas gelida formidine turmas:  
 Talis belligeri proles invicta Gradivi  
 Suecus adest, tantumque furens trahit ille timoris,  
 Nam quacunque minax paribus se ostendit in armis  
 Induperatrices plaudenda strage catervas 50  
 Obtruncat sternitque ferox, tu Lipsia testis  
 Quae modo vertentes inhonesto terga pudore  
 Pannonicas vidisti acies, ubi Tillius ingens  
 Tillius Austriacae decus et tutela Viennae  
 Fugit, et indecores retro convertit habenas:— 55  
 Num tua in hunc, Tilli, fuerat servata dolorem  
 Canities, tristis Ferdnando ut nuncius iret  
 Tilliacam cecidisse manum, dum victor Adolphus  
 Gliscit, et inferias sub Tartara maenia mittit.  
 Hoc unum est quo dira tui monumenta furoris 60  
 Gauderet Magdenburgum:—jam Talio saevas  
 Indicit victis per mortem ac vulnera leges,  
 Et vindicta tuis crudelia facta reponit.  
 Nunc agite, et festas laeti celebrate choraeas  
 Papicolae, ac triviis Bacchantes orgia circum, 65  
 Sanctorum effigies rapidis absumite flammis—  
 Sed timor est forsā ne detonet arduus aether,  
 Atque sacer vestris colluceat ignibus ignis;—  
 Sed regina deest Poloni charissima conjux.  
 Tu quoque calvitie triplici redimite corona 70  
 Anti-Christe pater scelerum, fraudisque repertor,  
 Nuc̃ in Evangelicos diras ac fulmina mitte  
 Bruta, tuos praeter nulli nocitura maniplos.  
 —Tu vero qui tela Dei, qui sacra Tonantis  
 Bella geris, spes Catholicae certissima turbae 75  
 Terror, et Austriacae mastix saevissima gentis  
 Macte animis, Gustave heros, tibi militat aether



Desuper, ecce tibi stellarum exercitus omnis  
 Ordine bella gerit, tibi nostri gloria saeculi  
 Suppetias mittit Carolus, tibi belliger Anglus,  
 Anglus Hamiltoni claro sub nomine tutus  
 Bavaricas confringet opes, tibi Bultica primas,  
 Numine e propitio dederat Pomerania sedes ;  
 Agnoscunt socii tua quid prudentia possit  
 Saxones, atque tuas novit Silesia vires.  
 Perge armis, et perge tuis successibus opto,  
 Rex invicte, et si Jesuitica Pharmaca vites  
 Saepe tibi nectet victoria laeta corollas  
 Donec ad Æoum tua dextera fulminet Istrum.

80

85

Hanc hederam interea si fors' tua tempora circum  
 Inter victrices patiaris serpere lauros,  
 Me satis est cecinisse tuae praeconia laudis,  
 —Ipse sed in patria remanebo inglorius urbe.

90

Εἰ μὲν ἅπαξ ἦν μοῖραν ὑπεκπροφύγοντα, βῶναι  
 Ἐξῆς ἀθάνατον καὶ ἀγῶνων ἡματα πάντα,  
 Εἰκος ἂν ἦν ἐπὶ τοῖς τεθνήσοι πένθος ἄρεσθαι.  
 Νῦν δ' ἀποκείμενόν ἐστι τὸ μόρσιμον ἡμᾶρ ἐκάστω,  
 Κἄν βασιλεὺς, κἄν δῶλος ὑπάρξῃ· τῷ σὲ μαλὰ χρὴ  
 Εὐὲλαφρῶς τε φέρειν, ὅτι πᾶσα φέρει σοὶ ἀνάγκη.  
 Κἄν γὰρ τις ὅα θάνη μεγάλα βασιλῆος ἄκοιτις,  
 Ἥ καὶ παῖδ' ἀγαπητὸν ἀνηρείψαντο θύελλαι,  
 Ἄλλα γ' ἐν ἔρανῳ ἐστι βίος βασιλεύτερος ἄλλος.  
 Φασὶ μὲν ὡς ἄρα σῆμα κατ' ἔρανὸν ἐστήριξε  
 Τὸν στέφανον Διόνυσσος ἀποιχομένης Ἀριάδνης,  
 Οὕτως ἦρατο νῦν· τὴν ημετέραν βασιλίσσαν  
 Αὐτῷ τῷ στεφανῷ δέχεται νῦν ἔρανος εὐρύς.

Ποῖν τις βιότοιο τάμοι τρίβον, εἰν ἀγορῇ μὲν  
 Νεῖκεα καὶ χάλεπαι πράξεις, ἐν δὲ δόμοις  
 Φροντίδες, ἐν δὲ ἀγοαῖς καμμάτων ἄλκις, ἐν δὲ θαλάσῃ  
 Τάρχος, ἐπὶ ξείνης ἦν μὲν ἔχῃς τι, δεός.  
 Ἦν ἀπορῆς, ἀνιήρον· ἔχεις γάμον ; ἔκ ἀμέριμνος  
 Ἔσσειαι· ἔ γαμέεις ; ζῆς ἐτ' ἐρημότερον.  
 Τέκνα πόνοι· πήρωσις ἅπαις βίος· αἱ νεότητες  
 Ἀφρονες· αἱ πόλιν δ' ἔμπαλιν ἀδράνεις.  
 Ἦν ἄρα τοῖν δυοῖν ἐνὸς αἵρεσις, ἢ τὸ γενέσθαι  
 Μηδέποτε, ἢ τὸ θανεῖν αὐτίκα τικτόμενον.











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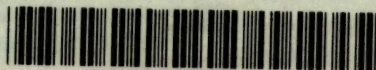
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